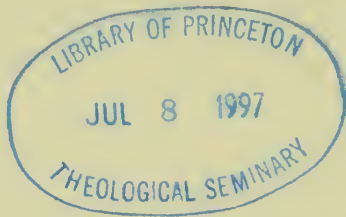


BX
8947
. P4
A44
1876



BX

8947

.P4

A44

1876

Presbyterianism in Sewickley Valley.

HISTORICAL DISCOURSE

DELIVERED BY

✓
JAMES ALLISON.

JUL 16, 1876.

PUBLISHED BY REQUEST OF THE SESSION OF SEWICKLEY
PRESBYTERIAN CHURCH.



PITTSBURGH:
NEVIN, GIBBIN & Co., PUBLISHERS, No. 14 SIXTH STREET.
1876.

HISTORICAL DISCOURSE.

I WILL MENTION THE LOVING KINDNESS OF THE LORD, AND THE PRAISES OF THE LORD, ACCORDING TO ALL THAT THE LORD HATH BESTOWED ON US, AND THE GREAT GOODNESS TOWARD THE HOUSE OF ISRAEL, WHICH HE HATH BESTOWED ON THEM, ACCORDING TO HIS MERCIES, AND ACCORDING TO THE MULTITUDE OF HIS LOVING KINDNESSES.—*Isaiah lxiii*:7.

The Church on earth has always been precious in the eyes of GOD. Of it he has said: "Behold I have graven thee on the palms of my hands." And CHRIST "loved the Church and gave himself for it: that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing." The LORD looks "to him that is poor and of a contrite spirit, and trembleth at his word." Wherever two or three are gathered together in his name, there he is in the midst. He delights in the dwellings of JACOB, but he loves the gates of Zion more. "Glorious things are spoken of thee, O City of GOD." He hath said: "This is my rest forever; here will I dwell, for I have desired it." GOD is in the Church to make his power and glory known through his word, through his son JESUS CHRIST, and by his Holy Spirit. And he is there to receive the praise, adoration, thanksgiving and love of those who dwell in the sanctuary. He says: "Sing and rejoice, O daughter of Zion; for lo, I come; and I dwell in the midst of thee, saith the LORD." JOHN said: "I heard a great voice out of heaven saying, Behold the tabernacle of

GOD is with men, and he will dwell with them, and they shall be his people, and GOD himself shall be with them and be their GOD."

That we may be able to "mention the loving kindness of the LORD, and the praises of the LORD," and have some proper idea of the great goodness, mercy and love of GOD to us as Presbyterians, it will be profitable for us to consider for our instruction and edification—*How God founded the Presbyterian Church here; how he has preserved it; and how he has blessed it.* The history of the smallest and most insignificant church is full of interest to every lover of Zion, whether that church may be in the vaulted cathedral, "in the house"—as many of the churches were in the apostolic days—or in the glens and caves as in Switzerland and Scotland in the times of persecution, or amid the stillness and grandeur of the forest as in the days of our fathers. There the messages of heaven have been proclaimed; there CHRIST, the crucified One, has been preached to the people; there the Holy Spirit has been poured out; there the Gospel has been a savour of life unto life, and also of death unto death; there many have believed to the saving of their souls; there many have rejected CHRIST and have been lost. There have been many fierce contests; "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." There have been many glorious triumphs, and there have been many most disastrous defeats. Every church on earth will be remembered by many redeemed in heaven; and, alas! also by many lost in hell.

In gathering up and setting before you the history of Presbyterianism in Sewickley Valley, it will be prop-

er at the outset to ascertain the meaning of the name given to this place—Sewickley. It is one of the few Indian names permitted to remain, which have not been supplanted by Grecian, Roman, Egyptian or European names. It is generally admitted that in the language of the Delaware Indians, who at one time occupied a large territory in Western Pennsylvania, the word *Sewickley* means *sweet water*, and it was applied to this place because of the large number of sugar trees found here. The same name is given to several places in Westmoreland and Beaver counties, and in all of them sugar trees abounded, while it was not given to any locality in which there were no sugar trees. As the Delaware Indians are known to have had large sugar camps in all the districts to which they applied the name Sewickley, it is quite probable that the signification we have given is the true meaning of the word.

The Delaware Indians held this valley long after the south side of the river, opposite to us, had been occupied by the whites.

Communication between Fort Pitt, where Pittsburgh now stands, and Fort Mackintosh, the site now occupied by the town of Beaver, was by means of a military road on the opposite side of the river, opened by General BROADHEAD, which can yet be distinctly traced. It passed near the spot where Sharon church now stands. That side of the river, along with nearly all southwestern Pennsylvania, was claimed by Virginia, which organized three counties, Monongalia, Ohio and Yohogania, and actually exercised jurisdiction for several years. Monongalia included a small part of what is now known as Washington county, upon Ten Mile creek, about one-third of what is now Fayette county, and all of what is now Greene county. Ohio county embraced about

one-third of Washington county, on the west, below Cross creek; and Yohogania covered all the other parts of the territory north and east of the other two, in what are now Washington, Beaver, Allegheny and Fayette. Yohogania lay immediately opposite to this valley, on the south side of the Ohio river. The records of Yohogania county are still in existence, beginning with Dec. 23, 1776, and ending in 1781. For the first eight months the court sat in Pittsburgh, then for two months at the house of ANDREW HEATH, but during the remainder of the time at the new court house on his "plantation." This was on the western bank of the Monongahela, about where the line between Washington and Allegheny counties strikes that river. Not a few of the farms immediately across the Ohio river are still held by titles from the State of Virginia.

The first time that Sewickley appears in history is in connection with Col. GEORGE MORGAN, who was born in Philadelphia, in 1741, and commanded the first military company raised in that city, in the Revolutionary war. Previous to this he had traveled over a large part of the South, and what was then known as the western country,—had become familiar with the habits of the Indians—had traded with them, and had won their confidence. After the outbreak of the war he was sent to Fort Pitt, as an Indian agent, in order that by means of his knowledge of Indian character, and the confidence reposed in him by different tribes, he might be successful in resisting the efforts of the British emissaries to arouse the Indians against the white settlers. This agency was a complete success, and for nearly three years his headquarters were at Fort Pitt, where he bestowed many kindnesses upon the Indians, and secured their warmest attachment. On the 12th of May,

1779, prior to his resignation of this appointment, while on a visit to Princeton, whither his family had been removed from Philadelphia, that his children might have better educational advantages, he was waited upon by the chiefs and counselors of the Delaware Indian nation, comprising several tribes, then occupying the whole of Pennsylvania west and north of the Allegheny and Ohio rivers, eastern Ohio and the adjacent parts of West Virginia. These representatives of the Delaware tribes, in attestation of their appreciation of his efforts in their behalf, offered as a free gift, all of what was afterwards known as "Sewickley bottom." They described it in these words: "It begins at the mouth of the run, opposite the foot of Montour's Island, we mean the lower end of the island, (where Haysville now stands,) and extending down the river Ohio to the run next to Logstown—bounded by the said two runs and the river Ohio, and extending back from the river Ohio to the tops of the highest hills—being, we suppose, about three miles in general in a direct line from the river to the tops of the said hills, and about six miles from run to run. This tract contains the whole of the Sewickley bottom, which is very good land, and we desire that you and your children may accept and possess it for ever." While deeply affected by this unexpected proposition, Col. MORGAN kindly but firmly declined it, for two reasons: (1) Because he was an officer of the government, and was paid for his services by the government, and consequently had no right to accept remuneration from another party. (2) Because by accepting such a gift, he would set an example of which bad men, agents of the government, might take advantage to the injury of the Indians. The reply was alike creditable to the head and the heart of Col. MOR-

GAN. Three several times was the offer pressed, and as often was it declined. Not many Indian agents, then or since, would have been able to withstand such a temptation. And yet, at that very time, Col. MORGAN was educating the sons of several chiefs at his own expense in Princeton. He was the trusted friend and valued correspondent of WASHINGTON, LAFAYETTE and JEFFERSON, and was well acquainted with AARON BURR, and a witness against him when brought to trial in Richmond, Va. He removed to Morganza, near Canonsburg, in 1793, where he died in 1825. His descendants reside in Washington, Pa., Pittsburgh, and the State of Ohio.

As the Delaware Indians held undisputed possession here in 1779, it is but reasonable to conclude that they did not remove until a considerable number of years had elapsed. Indeed, the late JAMES STEELE, who was born in Carlisle, Pa., in 1783, was brought to Washington, Pa., in 1793, and to Sewickley bottom, where Shousetown lane now is, in 1796, said in 1872, when in the eighty-ninth year of his age, that when he came here there was a small village of fourteen Indian huts, up Little Sewickley, on what was afterwards known as the "Buckley farm," now owned by Mr. B. D. MOORE, and that some of those Indians remained in this vicinity until sometime between 1808 and 1812; and, also, that they were very improvident and poor. The latter part of the testimony of Mr. STEELE is confirmed by the evidence of a venerable Christian gentleman, Mr. MCCREERY, still living in Beaver.

Many, if not most of the early white inhabitants of this valley, belonged to that race of hardy and adventurous keel-boatmen, once so numerous along the Ohio river, and so notorious for swearing, drinking and fight-

ing, though not undistinguished for a high degree of uncultured generosity and rude kindness of heart. The Summer was spent in conveying to Louisiana lumber, potatoes, corn, oats, flour and whisky, and bringing back sugar and molasses, by the slow process of boats propelled by poles, oars and ropes. At that time, produce of all kinds was remarkably cheap here, and throughout this entire region. The late JAMES STEELE, whose name has already been mentioned, in speaking of the low price of what he considered the necessaries of life at the beginning of the present century, gave as an illustration, that whisky only cost sixteen cents a gallon by retail! For years a large number of the families of the river men must have dwelt in the lowlands between this and Economy. Twenty-eight years ago the late PAUL ANDERSON WAY pointed out to me evidences of many dwellings which seem to have stood alongside of the old military road, opened by WAYNE'S army, to Legionville on the Economy lands, in 1798, through Sewickley bottom, remains of which are still visible in a few places. In the lower Economy bottoms there are to this day groups of old apple trees, indicating early settlements along the line of this road.

But the race of keel-boatmen is nearly extinct; so far as now known, only two of this class, once so large here, remain. One of them, the venerable Capt. ROBT. BEER, now in his eighty-fourth year, an elder in the First Presbyterian church of Pittsburgh, who was commander of a keel-boat, resided very near the present home of Mr. ROBERT WATSON. The other, a man who was employed by Capt. BEER, and made several of these long and slow trips with him, is the aged Mr. ELIAS GRIMES, still residing in this place, and known to most of you.

Yet even then, here and there were families which had brought with them from their former homes the Bible, the habits of Christian life, a regard for the Sabbath, and a desire for the privileges of the sanctuary. And the devoted ministers of the Gospel, who came to Western Pennsylvania at the close of the last century or the beginning of this, were most untiring in their efforts to discover the scattered sheep of the house of Israel, and to bring others into the fold of CHRIST. Occasionally some one of these excellent and self-denying men would find his way to this spot—the natural beauties of which were even then noticed and reported abroad—where they would be warmly welcomed by the few pious, and where others would turn aside for a little from the hunt, the carousal and the family gathering to listen to the strange preacher.

The first minister of any denomination who held religious services by regular appointments in this valley, was the Rev. FRANCIS RENO, of the Protestant Episcopal church. Several Episcopal ministers labored for a number of years at a very early date in southwestern Pennsylvania, and in that part of Virginia immediately adjacent. Rev. JOSEPH DODDRIDGE, M. D., whose "Notes" are so often referred to as illustrative of the manners, customs, and mode of life of the early inhabitants, was brought to Wellsburg, Va., in 1773, and was of Episcopal parentage. During the period between 1776 and 1781, when Yohogania county, under the authority of Virginia, exercised jurisdiction over the district lying immediately across the river from us, the following preachers—WILLIAM TAYLOR, WILLIAM RENO, JOHN WHITTAKER, and EDWARD HUGHEY, took the oath of allegiance. Two of these were undoubtedly Episcopal ministers, and this WIL-

LIAM RENO was the father of Rev. FRANCIS RENO, the pioneer minister in Sewickley. This arrival of Episcopal ministers at so early a date is easily explained. That part of Pennsylvania was claimed by Virginia; and in order to make good its claims, counties, as we have seen, were formed and courts of law were organized; and as Episcopacy was established by law in Virginia, the institutions and ministers of that Church accompanied the civil power, so that it might be seen that Virginia government was fully established in the disputed territory.

It is probable that the Rev. FRANCIS RENO began to preach here in 1797, or at least very near the beginning of 1798. For there is a subscription paper still in existence, prepared in legal form, for one-third of the time of Mr. RENO, from May 1, 1798, to May 1, 1799. The subscriptions were partly in cash and partly in produce, to be paid "at the expiration of the year," the produce to be delivered at DANIEL LEET'S mill on Little Sewickley. The following are the names of the subscribers and the amount to be paid by each: JOHN BEAN, \$2.00; JOHN WAY, \$1.50; JOHN GRIFFITH, 50 cents; WILLIAM LEET, \$1.50; JAMES FLETCHER, \$1.00; WILLIAM MCGLAHLEN, \$1.50; ARTHUR FRAMPTON, \$1.00; JOHN STAIRS, \$1.00; WILLIAM LAUDIMORE, 50 cents; JOSEPH OLLIVER, 75 cents; JOHN VAIL, \$1.33; SAM THOMAS OLLIVER, 75 cents; HANNAH HEIGUS, \$2.00; WM. CHENY, \$4.00; PATRICK BOLDEN, 75 cents; JEREMIAH WRIGHT, \$2.00; JAMES HUTCHINSON, \$2.00; SOLOMON VAIL, \$1.00; DAVID VAIL, \$1.00; GEORGE HARRIS, \$1.00; BENJAMIN GUNSALUS, \$1.00; SAMUEL ENGLISH, \$1.00; JOSEPH FISHER, 3 bushels of corn; JOHN OLLIVER, 3 bushels of corn; HUGH

LAUDIMORE, 3 bushels of corn; JOHN BALES, SR., 2 bushels of corn; CHRISTIAN MARTIN, 3 bushels of corn; JESSE FISHER, $1\frac{1}{2}$ bushels of corn; SAMUEL MERRIMAN, 3 bushels of corn; HUGH LAUDIMORE, 1 bushel of corn; FREDERICK MERRIMAN, 2 bushels of corn; SAMUEL SMITH, 3 bushels of corn; H. LEE, 2 bushels of corn and 1 bushel of wheat; HENRY ULERY, 4 bushels of corn and 1 bushel of rye; ADAM PATTERSON, 3 bushels of corn; WM. SUTTON, 3 bushels of corn. The number and variety of these names indicate that there was at that time (1798) a very considerable population in this vicinity; and it will be noticed that some of these names are still found here. The majority of these subscriptions are marked paid in full, some paid in part, and a few altogether unpaid.

It will be noticed that the most liberal subscriber was WM. CHENY; but unfortunately WILLIAM is only credited with paying 25 cents, while he promised \$4.00. Yet, this is not the worst part of the history of this WM. CHENY; for, on the docket of JOHN WAY, Esq., under date of May 5, 1800, WM. CHENY and JEREMIAH BANNON were "bound in \$200 for appearance at the next General Court of Quarter Sessions," for "passing counterfeit dollars or quarters on the sixth day of January, 1800." It is to be hoped that Mr. CHENY did not inflict a counterfeit quarter on Rev. FRANCIS RENO. Two similar subscription papers for Mr. RENO, one dated 1799 and the other 1807, are also in existence. Mr. RENO was not to be trifled with in the matter of salary; he believed that a contract was something to be fulfilled by both parties. He did his part, and he expected the subscribers to do what they had promised. Accordingly, we find entries on the docket of JOHN WAY, Esq., dated

March 14, 1801, against PATRICK BOLDEN, SAMUEL MERRIMAN and JEREMIAH WRIGHT, in which judgments are given against them and the moneys collected and paid over to Mr. RENO. MERRIMAN'S subscription was 3 bushels of corn, and the judgment against him was for \$1.00 and costs, which gives 33 cents as the value of a bushel of corn at that time. In the subscription paper of 1798 it was stipulated that Mr. RENO should preach on lot No. 2 in DANIEL LEET'S district, and the place of preaching was 'Squire WAY'S barn, which stood until a few years ago on the lower side of the road, opposite the house now occupied by Mr. WM. L. JONES. What success attended Mr. RENO'S labors here, or when he ceased from them, we have no means of learning. It is certain, however, that he preached here until after 1809. As only one-third of his time was occupied here, he preached at Woodville on the Washington road, near the old Cowan estate, in this county; and in Beaver, and probably occasionally elsewhere. Many of his descendants still live in Beaver county.

Probably as early as 1805 or 1806, there was occasional preaching by Methodist preachers in the house of Mr. FISHER, a tenant of DANIEL LEET, on what was afterwards known as the Shields' property. Next, a preaching stand was erected in a grove near the old road which crossed Little Sewickley, a short distance below where the Beaver road bridge now is, and then ran along the creek down to the military road opened by General WAYNE. Previous to 1823, a Methodist frame meeting house was erected on the high ground to the right of the Beaver road, and a little beyond the bridge crossing Little Sewickley. This building, although in a state of great dilapidation, was

standing several years after I began my labors here. It is probable that during those years the apostolic Bishop ROBERTS may have preached the Gospel there, as the late Mrs. NICHOLAS WAY was his cousin. Such was the beginning of the large and vigorous Methodist Episcopal church of Sewickley.

The first Presbyterian minister now known to have preached in Sewickley valley was the Rev. JOHN McCLAIN, then pastor of the church of Montours, on Montours creek, on the opposite side of the river. Some of the members of that church resided here, and the pastor occasionally came over to preach to them and to others disposed to hear the Gospel. He continued to do this, preaching in private houses, in barns, and in the woods, from 1802 to 1808. Of Mr. McCLAIN, but little can be learned at this day. He was a member of the Presbytery of Ohio, and pastor of Montours, at the time of the first meeting of the Synod of Pittsburgh, Sept. 29, 1802; and in the minutes of the Synod of Pittsburgh, which met Oct. 4, 1808, his name still appears as pastor of Montours church. But the Presbytery of Ohio reports to the Synod, which met Oct. 3, 1809: "That on the 22d day of December last it dissolved the pastoral relation of the Rev. JOHN McCLAIN and the congregation of Montours Run, and on the 25th of May suspended him from the exercise of his functions as a minister of the Gospel."

The first mention made of any regularly organized Presbyterian church in this valley, is found in the report of the Presbytery of Erie to the Synod of Pittsburgh, in 1808. That Presbytery then included the entire district north of the Allegheny and Ohio rivers, from the town of Beaver to Lake Erie at the division line between Pennsylvania and New York, and along

that lake to the point where the city of Cleveland now stands. Indeed, the Presbyterian church, or any other Protestant church, was not known much farther westward at that time. In the Autumn of 1808, the year in which a church in Sewickley bottom first appears on the records, the Synod met in Pittsburgh, and was opened with a sermon by Rev. JOHN McMILLAN, D. D., "the apostle of the West," from Psalm lxxi:16: "I will go in the strength of the LORD GOD; I will make mention of thy righteousness, even of thine only." Who composed the church here at that time no one now living can tell; their names appear now on no church record, but they are written in the Lamb's Book of Life.

On the 22d of August, 1810, the Rev. ANDREW McDONALD was ordained and installed pastor of the church of White Oak Flats, now Mt. Carmel, in Beaver county, some three or four miles from Economy, on the southern side of the Ohio river. At that time an application was made from the church at Sewickley bottom for the services of Mr. McDONALD one-third of his time, until the next meeting of Presbytery, which was granted. And at a meeting of the Presbytery of Ohio, Oct. 5, 1811, "a call" was presented for the labors of Mr. McDONALD one-half of his time. The "call" was accepted, and the Stated Clerk was directed to inform the Presbytery of Erie of this fact, as this church still belonged to that Presbytery. The Synod, at its meeting in the Fall of 1812, set this church over from the Presbytery of Erie to the Presbytery of Ohio. Mr. McDONALD was never formally installed, but appears as pastor of White Oak Flats and Sewickley bottom on the minutes of the Synod of Pittsburgh for 1814, 1815, 1816 and 1817. His labors here seemed to have ceased early in 1818; for, on the minutes of the Synod,

which met Oct. 6, 1818, he appears as pastor of White Oak Flats and Flaherty's Run; the latter is the one from which the church of Sharon, so long and so faithfully served by the Rev. S. C. JENNINGS, D. D., sprang. And in the minutes of the same year Sewickley is marked "vacant," and is also placed among the churches designated "not able to support a pastor," a statement no one will doubt.

The Rev. ANDREW McDONALD was born on Raccoon creek, Washington county, where his father was a large land-holder. He graduated at Jefferson College in the class of 1803—the second class which left that institution—was received by the Presbytery of Ohio as a candidate for the Gospel ministry in 1805, and was licensed to preach the Gospel by the same Presbytery in 1806, along with Messrs. REID BRACKEN, CYRUS RIGGS, SAMUEL WOODS, and CLEMENT VALLANDIGHAM—all of whom have long ago entered into rest. Mr. VALLANDIGHAM was the father of the late CLEMENT VALLANDIGHAM, of Ohio, and Mr. WOODS was an uncle of Dr. WOODS, of this church. The last time we find Mr. McDONALD designated pastor, is in the minutes of 1823. From that time for six years he is marked "without charge." Mental aberrations, indicated for many years, increased, until in 1830, his name was "erased" from the roll of Presbytery, "on account of mental derangement." Reason was never regained, although his death did not take place until 1846.

After the retirement of Mr. McDONALD from the charge of the church here, there was occasional preaching by the Rev. THOMAS E. HUGHES, who was then settled at Greensburg, now Darlington, in Beaver county. Mr. HUGHES was the father of four ministers of the Presbyterian Church—WILLIAM, WATSON, JOHN D.

and JAMES R. HUGHES. The three first mentioned are dead, but Rev. JAMES R. HUGHES is pastor of a church in Dayton, Ohio. During the interval between 1818 and 1822, the late Rev. FRANCIS HERRON, D. D., whose wife had relatives living on a part of what is now the Economy property, preached here several times. And it is said that the late Rev. ELISHA P. SWIFT, D. D., during the latter part of this period, preached here once or twice with great power.

At first public worship was held in private houses, then in barns, and in the Summer in some favorable spot in the woods. Mr. McDONALD preached very often in JACKSON'S or HOEY'S barns, which stood until a few years ago on the spot now occupied by the dwelling of Capt. JAMES WOODBURN. At length, by common consent, the services in the Summer were held in the grove that then encompassed the spring on the property then owned by Mr. BEER, but now by Mr. ROBERT WATSON. A stand for the preacher, covered and enclosed on three sides with clapboards, called "the tent," and logs for seats for the hearers, were provided. In 1815, the LORD'S Supper was administered in Mr. BEER'S barn, which stood on the ground now occupied by the residence of Mr. JOHN A. WARDEN. The "old church," which rested on the bank of Hoey's run, which passes through the borough of Sewickley, a short distance from the spring first mentioned, was erected in 1818. The logs were cut, roughly hewn, laid up and covered with clapboards, and the house fitted up with a puncheon floor and puncheon seats, by the voluntary labors of the people. This building was taken down some years ago, and its materials used for a carpenter shop, on Fife street; but the opening of Locust street will soon remove this last vestige of a church of the

olden time in this region. The ground on which this building stood was leased to the "congregation" by the BEER family for the term of forty years. A subsequent owner of the Beer farm attempted to take possession of the property before the lease had expired. But JAMES PARK, SR., appeared with the lease in his hand, and made good the claim of the "congregation."

The first sermon in that modest and rustic house of worship, was delivered by the Rev. MICHAEL LAW, pastor of the church of Montours. He was a native of Ireland, a graduate of the class of 1808 in Washington College—the first class that issued from that institution—and was ordained and installed Jan. 15, 1812. His manner of speaking was earnest, and he glowed with missionary zeal. While returning from a missionary tour among the Indians at Sandusky, he was seized with a fever, and died Oct. 9, 1821, at Ashland, Ohio. So greatly was he admired and beloved, that the people of Montours long years afterwards gathered up his dust and deposited it in their own burying ground. A daughter, widow of the late Judge PARKE, an elder in the church of Center, Presbytery of Pittsburgh, still lives; and the Rev. W. I. PARKE, pastor of the church of Canton, Ohio, is a grandson. It is believed that the first communion in the "old log church" was administered by the Rev. Dr. HERRON.

At the meeting of the Synod of Pittsburgh, in the Fall of 1821, this record was made: "The Rev. JOHN ANDREWS, of the Synod of Ohio, being present, was invited and took his seat as a corresponding member." And on the 16th day of April, 1822, he was received by the Presbytery of Redstone, which at that time included the city of Pittsburgh within its bounds, from the Presbytery of Chillicothe. On the 15th of October, in the

same year, Mr. ANDREWS and Revs. FRANCIS HERRON, ROBERT PATTERSON, JOSEPH STOCKTON and ELISHA P. SWIFT, detached themselves from the Presbytery of Redstone, and united with the Presbytery of Ohio, according to the order of Synod. And on the minutes of the Synod for 1823, Mr. ANDREWS appears as stated supply of Duff's (now Fairmount) and Sewickley. An old session book has been preserved, which contains a partial record of the church from 1822 to 1831. From this it appears that Mr. ANDREWS began his labors here June 1, 1822. The church then consisted of: elders—JAMES McLAUGHLIN and THOMAS BACKHOUSE; private members—NANCY McLAUGHLIN, SARAH BACKHOUSE, Mrs. WOODY (widow) MANN, WILLIAM McLAUGHLIN, MARY McLAUGHLIN, THOMAS WAGONER, Mrs. WAGONER, JANE LESTER and JANE VANCE, making eleven in all. The subscription paper "for the ministerial labors of the Rev. JOHN ANDREWS, of Pittsburgh, the one-third part of his time, to be expended in Sewickley congregation, on the Pittsburgh and Beaver road, to continue one year from this date, June 1, 1822," shows the sum of \$35.50 subscribed by nineteen persons. If he received in the same proportion for the remaining two-thirds of his time—and it is not likely that he got any more—his entire salary was \$106.50 a year. In January, 1823, the church of Sewickley reported twenty-two members; in April, 1824, twenty-four; in 1825, thirty-two; and the same number in 1826. The only member of the church to which Mr. ANDREWS ministered, now living, is Mrs. MARTHA HOOD, a member of the Leetsdale church, who was received Oct. 9, 1830. Mr. ANDREWS was never installed pastor of Fairmount and Sewickley, but continued stated supply of these churches until some time after the meet-

ing of the Synod of 1831; for on the minutes of the Synod of that year he is marked "stated supply," while in the minutes of 1822 he is reported "without charge."

Under the ministry of Mr. ANDREWS there seems to have been some religious activity; collections were taken for the American Bible and Tract Societies; and Bibles and tracts were distributed among people where both were greatly needed. The following paper is on record, dated September 24, 1830: "We, the subscribers, promise to pay the sums annexed to our names for the purpose of procuring the Rev. JOHN ANDREWS a horse to enable him to perform his labors." To this thirty-three names are attached, and the whole amount subscribed was \$17.87½, all of which is marked "paid." If this sum paid for the horse, horses must have been very cheap at that time, or a very poor horse must have been purchased. If this was the horse Mr. ANDREWS was accustomed to ride several years afterwards, when I frequently saw him, the sum first mentioned was certainly his full value.

Mr. ANDREWS was born on Piney creek, Frederick county, Maryland, September 16, 1768. His father, in early life, was a member of the church of Pequea, in Lancaster county, Pa., of which the Rev. ROBERT SMITH, whose celebrated school gave so many ministers to the Presbyterian Church, was pastor. In 1772 the family removed to North Carolina, and in 1773 settled on Cane creek, in the western part of Tryon county, which, after the Revolution, became Rutherford county. Here some of the most stirring scenes of the Revolution were enacted. For his primary education, Mr. ANDREWS was indebted mostly to a sister; and he afterward studied in succession at three classical schools in that part of the State. In 1791 he made a confes-

sion of faith in the church of Little Britain, most of whose members came originally from Pennsylvania. He studied theology under the direction of the Rev. JAMES HALL and other ministers, and in 1794 was licensed by the Presbytery of Orange. In 1795 he visited Kentucky, recently admitted to be a State, and continued his journey to Cincinnati, where Rev. JAMES KEMPER was at that time the only Presbyterian minister. After remaining in that neighborhood for a time, he returned to Kentucky and labored in Lexington and its vicinity for several years. From Kentucky he removed to Chillicothe, Ohio, then the headquarters of the Northwest Territory, where many families of high social influence and intelligence had been collected. There, on the 5th day of July, 1814, he issued the first number of the "Weekly Recorder," which was *the first religious newspaper issued in the United States, or, indeed, in the world, combining religious and secular news.* This paper contained religious, literary, civil and general intelligence and discussions, on the same plan now adopted by the best religious journals throughout the world. It was removed to Pittsburgh in 1821, where it has been published ever since, though the name has been changed four times. The first change was to the "Spectator," then the "Herald," then the "Presbyterian Advocate," and now the "Presbyterian Banner." After Mr. ANDREWS retired from Duff's and Sewickley, he spent much time in establishing Sabbath Schools in churches and neighborhoods where they did not previously exist. He was of feeble and attenuated frame, and in his advanced years his hair was perfectly white and his face was nearly of the same color. He died in Pittsburgh when nearly, if not quite, ninety years of age.

From 1832 until 1837 scarcely any notice seems to

have been taken of the church in this place. The people were indebted to Rev. S. C. JENNINGS, and probably others, for occasional preaching. But the church organization gradually died out—the people uniting with the Fairmount, Island and Sharon churches. The good seed of the Word is never lost; if it does not take root in one place it will in another. About midsummer, 1837, Rev. DANIEL E. NEVIN visited Sewickley, and preached in the school-room of Edgeworth Female Seminary, which had been removed a short time before from Braddock's Fields. Mr. NEVIN was born at Shippensburg, Pa., graduated at Jefferson College in 1833, entered upon the study of law in the office of the late RICHARD BIDDLE, but in a short time became a student of the Western Theological Seminary in Allegheny, and graduated in 1836. Mr. NEVIN was invited to continue to preach here for a time, and on the 17th of February, 1838, a new church was organized according to the appointment of Presbytery, by the Rev. JOHN W. NEVIN, at that time a professor in the Western Theological Seminary, and the Rev. JOSEPH REED, then pastor of the church of Hilands. As the steamboats were not running at that season of the year, and as there was so much snow on the ground as to make it unpleasant to ride on horseback, Mr., now Dr. JOHN W. NEVIN, of Lancaster, Pa., took the more comfortable method and walked all the way from Allegheny. The services were held in the school-room of Edgeworth Seminary. The members at this organization were twenty: ALEXANDER INGRAM, Mrs. MARY INGRAM, ELLEN INGRAM, JAMES S. MCCOMBS, Mrs. ANNA MCCOMBS, MARGARET MCCOMBS, JOHN B. CHAMP, JAMES McLAUGHLIN, Mrs. NANCY McLAUGHLIN, GEORGE FLOWER, Mrs. JANE

M. FLOWER, JOHN WAGGONER, Mrs. ISABELLA WAGGONER, Mrs. ELEANOR ORR, Mrs. MARY OLVER, MARY SMITH, ELIZA CAMPBELL, MARY P. JOHNSTON, Mrs. MARGARET NEVIN, Mrs. JEMIMA ANDERSON. Of these twenty only two are now living—Mrs. MARGARET NEVIN, received from the First Presbyterian church of Allegheny, and Miss MARY P. JOHNSTON, received from the Congregational church of Shrewsbury, Mass., afterwards Mrs. MARY P. OLVER, now Mrs. MARY P. CLIFFORD, of Southboro, Mass. Only three of the twenty were received from the old church of Sewickley. Mrs. MARTHA HOOD had been, as I have already stated, a member of that church, but did not become a member of the new organization until a later day. The elders then elected were JAMES McLAUGHLIN, who had been a member and an elder of the old Sewickley church, and JOHN B. CHAMP, who had been received on certificate from the Congregational church of St. Mary's, Ottery, England. On the 11th of April, 1838, Rev. DANIEL E. NEVIN was ordained and installed pastor of the united churches of Fairmount and Sewickley.

The old log building already described was not favorably situated for the new organization, nor was it then fit for occupancy; consequently public worship was held in the school-room of Edgeworth Seminary for nearly three years. There were serious obstacles in the way of erecting a new house of worship. The pecuniary resources of the church were small, and it was difficult to obtain a building lot in such a location as to receive the approbation of all. At length, after much prayer, hoping and conference, the first formal meeting to take definite action was held Feb. 1, 1839. Then the following trustees were

elected to serve one year: JNO. B. CHAMP, JAMES McLAUGHLIN, JAMES OLVER, NICHOLAS WAY and JAMES ANDERSON. They were empowered to purchase one acre of ground from JOHN FIFE; and this was done through the instrumentality of Dr. JOHN DICKSON for the sum of \$200, Mr. FIFE making a donation of \$50. ALEXANDER INGRAM, Dr. JOHN DICKSON, JOHN SHIELDS, ROBERT PEEBLES and WILLIAM M. NEVIN were appointed a building committee, and ROBERT PEEBLES, Rev. JNO. W. NEVIN, JNO. B. CHAMP and Dr. JNO. DICKSON were appointed a committee to solicit subscriptions. The late Mr. DAVID SHIELDS acted as chairman of this meeting, and JNO. B. CHAMP, secretary. At a meeting held on the 13th of March following, it was resolved: "That Mr. CHISLETT (then the leading architect in Pittsburgh), agreeably to his proposal, be requested to sketch a plan of church after the Gothic order of architecture, answering to a fund of \$1,500, and that the pews and pulpit be not included in the plan." It was likewise resolved: "That the building committee have a discretionary power to enter into a contract for the building." The next meeting was not held until July 27, 1840, when the building across the street had been erected. Then a committee was appointed to secure means for removing the debt. At a meeting held March 18, 1841, "the pewing of the middle part of the church, agreeably to a plan to be furnished by Mr. PAUL ANDERSON WAY," was ordered; and at a meeting on the 29th of April, in the same year, the remainder of the pews was ordered to be put in. Thus two full years and more passed away from the beginning of the enterprise until its completion, although the building was occupied some time before it was entirely finished. In

the erection of that neat, but unpretending, building where this church worshiped so long—where the word was so often in demonstration of the Spirit and of power, and which, notwithstanding the dilapidation into which it has fallen, is still so fragrant with the memories of the departed—there was much delay, effort and self-denial. Most of the people were poor and had not been accustomed to such undertakings. A great helper was found in Mrs. MARY OLVER. She was of commanding person and had a large heart, and that heart was in this work. It was mainly at her suggestion that the church here was resuscitated. The re-organization took place in the school-room of the institution over which she presided with so much success, and in that same room the congregation worshiped nearly three years. Her death, on the 18th of July, 1842, was a great loss not only to the seminary, but also to this church. Not only did she herself labor earnestly and give freely, but she also induced her teachers and pupils to do likewise. Even Roman Catholics in attendance at the school gave generously and obtained contributions from others because of their attachment to Mrs. OLVER. But if Edgeworth Seminary gave with bountiful hand, it also received largely. Here many of its inmates first felt the word of GOD come with power to their hearts; here many of those now widely dispersed—not a few of whom have already ascended on high—were born into the kingdom of GOD. Nor should the active and efficient interest taken in this church by some of the young men connected with the school of Messrs. NEVIN and CHAMP, in the house now occupied by Mr. WM. L. JONES, be unnoticed.

But scarcely had yonder church edifice been completed, when the pastor who had waited, toiled, prayed

and hoped for this result, began to feel the rapid approach of that disease which at length closed his mouth that he could no longer proclaim the glorious Gospel of the blessed GOD. The pastorate of Fairmount is first resigned, in the hope that he might still be permitted to feed this little flock; but this privilege is also soon taken away. On the 11th of September, 1847, he resigned the charge of this church, which he would gladly have retained, had it been the will of GOD. During his pastorate here, forty-four were admitted to this church by certificate, and seventy-five by confession of faith. Previous to his retirement from the pastorate, he had taken charge of Edgeworth Seminary, which he held for seven and a half years. During this time many of the pupils were brought to repentance toward GOD and faith in the LORD JESUS CHRIST.

The next pastor, JAMES ALLISON, was born in the city of Pittsburgh, Sept. 27, 1823, but was reared near Bakerstown, in the northern part of this county, and within the bounds of the church of Cross Roads, in this Presbytery, under the ministry of Rev. JOHN MOORE and Rev. LELAND R. MCABOY. His classical studies were begun under the late Rev. THOMAS C. GUTHRIE, D. D., then a minister of the New Side Reformed Presbyterian Church. Afterwards he attended an academy under the care of Rev. JOHN MOORE, near Hickory, Washington county, Pa. In 1842, he entered the Sophomore class in Jefferson College, and graduated Sept., 1845, on the day on which the late Rev. MATTHEW BROWN, D. D., laid down the presidency and the late Rev. ROBERT J. BRECKINRIDGE, D. D., took it up. In October of that year, he entered the Western Theological Seminary in Allegheny, and graduated in May, 1848. On the next Sabbath, the third Sabbath of May, 1848,

he preached his first sermon in this place. When he came hither on the previous day, he had not the remotest idea of a settlement in this place. He did not know that this little church, as it was then, was desirous to secure a pastor; least of all did he know that any one had spoken or even thought of himself in that connection. All his arrangements had been made for a field in the State of Iowa; but he was induced to remain, and act as stated supply for one year, at a salary of \$400. He was ordained and installed pastor, Oct. 16, 1849. Small as the church then was, it was much more scattered than at present. Beginning above what is now Dixmont, it extended along the river to Shousetown, and then miles back over the hills. The pastoral relation was dissolved at his request, Feb. 18, 1864, that he might become one of the editors and proprietors of the "Presbyterian Banner," with which he had been connected as correspondent and partner for several years, but from which he had been disconnected for some time. During his pastorate of nearly sixteen years, there were received into this church two hundred and seventy-seven by confession of faith and two hundred and thirty-one by certificate.

Owing to the increase of the congregation, the brick building became crowded. We first placed new pews in the vacant space around the pulpit. Then we took up all the pews and placed them more closely together, thus increasing the number; and then we erected the gallery, which was taken possession of by Edgeworth Seminary. But at length we became so crowded that a larger house of worship was absolutely necessary. The first formal meeting to take the matter into consideration, was held in the beginning of August, 1858. After this, some time was spent in securing pledges of

money and examining different plans of church edifices. At a meeting held on the 7th of February, 1859, the plan of this house, furnished by Mr. J. W. KERR, was adopted, and the trustees were directed to proceed with its erection. This site was secured after some delay ; the contract was given out, and the work was begun early in June, 1859. But the building was not completed until December, 1861.

The cost of the lot was \$1,242 ; of the building, \$15,000 ; and of the organ, \$1,800, although this was not put in until August, 1863. This house was dedicated to the worship of the Most High God, Father Son and Holy Ghost, on Sabbath, Dec. 15, 1861. The dedicatory prayer was offered by Rev. M. W. JACOBUS, D. D., who also preached the dedication sermon from Psalm xxvii : 4. In the afternoon the sermon was preached by Rev. SAMUEL J. WILSON, D. D., from Psalm xlvi : 12, 13. In the evening Rev. W. M. PAXTON, D. D., then pastor of the First Presbyterian church of Pittsburgh, but now of the First Presbyterian church of New York, preached from Matt. xxvii : 22. Large, attentive, and deeply interested congregations were in attendance at all these services. Thus did we enter our holy and beautiful house with praise and thanksgiving unto GOD.

The present pastor, Rev. J. B. BITTINGER, D. D., is a native of this State, graduated at Pennsylvania College at Gettysburg in 1844, and at Andover Theological Seminary in 1849. He was licensed to preach the Gospel in 1849 by the Andover Congregational Association ; was principal of the Abbott Female Seminary at Andover, Mass., one year, 1849-50 ; was professor of Rhetoric and Intellectual Philosophy in Middlebury College, Vt., from 1851 to 1853 ; was ordained an

Evangelist at Cornwall, Vt., in 1852; was pastor of Euclid Avenue Presbyterian church in Cleveland, Ohio, from 1853 to 1862; was called to the pastorate of this church, May 9, 1864; and was installed July 6, 1864.

Since the beginning of the pastorate of Dr. BITTINGER, ninety-one have been received on confession of faith, and two hundred and four by certificate; and this church has done liberal things. The first was the payment of a debt of \$5,000 resting upon the church; then the manse was erected at a cost of \$8,500; then the building of the mission school house was accomplished at a cost of \$2,000; then the lecture room and Sabbath School rooms were erected—called “Reunion Chapel” in memory of the re-union of the Old and New School Presbyterian Churches—at a cost of \$15,603.35, of which \$2,500 were realized from the sale of the old church. The corner stone of this beautiful chapel was laid Sept. 23, 1871, and it was dedicated Jan. 21, 1872. The bell was the gift of Mr. COCHRAN FLEMING, and cost \$1,500, while the frame upon which it rests, and putting it in place, cost \$1,000 more. In these twelve years the people of this congregation have expended \$31,103.55 upon this house of worship, the manse, the building for the mission school and the memorial chapel, in addition to all the expenses for repairs, the salary of the pastor, sexton’s hire, and contributions to benevolent objects. The entire sum of money paid out by this church for all purposes, including salary, in these twelve years, amounts to \$101,229.00.

But this is not all. This church has been the mother of two other churches now strong and vigorous, and of one lately organized under most favorable auspices. The United Presbyterian church of this place, origi-

nally composed almost entirely of those dismissed by certificate from this church, was organized May 3, 1864, with a membership of eighteen. The Rev. WM. A. MCKENZIE was ordained and installed pastor April 5, 1865, and resigned his charge June 6, 1871. The present pastor, Rev. D. S. KENNEDY, was installed Oct. 15, 1872. Since the organization, two hundred and forty-five have been received; but only six of the original members remain.

The pastor informs me that in these twelve years "The church has raised and expended for the cause of CHRIST \$36,289.00." This is certainly an honorable record.

The Leetsdale church was organized August 1, 1864, in Edgeworth Seminary, as was this church, by a committee of the Presbytery of Allegheny City, consisting of Rev. Messrs. L. L. CONRAD, D. P. LOWARY, and Messrs. ALEXANDER CAMERON and S. B. MERCER, with forty-three members, all of whom had been dismissed by certificate from this church. Messrs. JOHN K. WILSON and JACOB W. GUY were elected and installed elders. Mr. WILSON had been an elder in this church; Mr. GUY in the Valley church, Presbytery of Ohio—now Pittsburgh. Edgeworth Seminary opened its hospitable doors to the Leetsdale church, as it had done to the Sewickley church, and public worship was held there until the building was consumed by fire in Feb., 1865; after that services were held for a time in the "Shields school house," a small brick building still standing on the high ground above the Beaver road, on this side of Little Sewickley, where a weekly prayer-meeting had been maintained for many years. Sewickley church, at the beginning of the present organization, was largely indebted to a woman; but Leetsdale is under still

greater obligations to a woman. Mrs. ELIZA SHIELDS was the daughter of a Revolutionary soldier, who had served on the staff of General WASHINGTON. From her father she had inherited large possessions here, and for years it had been in her heart to erect to the memory of her father, Major DANIEL LEET, and her mother, WILELMINA, something that would be a blessing to her children and her children's children and her neighbors, and also to the glory of GOD. Now her time had come; and although far advanced in life, she acted with great vigor and intense earnestness. First she donated a lot estimated to be worth \$1,200; during the Summer she put up a chapel at a cost of \$2,300; then she erected the beautiful house of worship now occupied by the Leetsdale church, at a cost of \$18,000.

The chapel was dedicated to the worship of GOD in the Summer of 1865. The corner stone of the church was laid, June 23, 1868, and it was dedicated to the worship of the Triune GOD, on Sabbath, Nov. 14, 1869. The dedication sermon was preached by Rev. JAMES ALLISON. The sermon in the afternoon was by the Rev. DAVID R. KERR, D. D., of the United Presbyterian Church, and in the evening by Rev. S. J. WILSON, D. D. In the meantime the people of this church had erected a manse, which, with the lot, cost \$4,000, and furnished the church at the expense of \$1,500; and afterwards a son of Mrs. SHIELDS, namesake of her father, DANIEL LEET SHIELDS, made a bequest of \$5,000, the income of which is forever to be expended in keeping the church buildings and grounds in good repair. Van Cleve chapel, a mission station under the auspices of the pastor of Leetsdale church, was erected last year at a cost of \$1,000. Thus Mrs.

ELIZA SHIELDS, Mr. D. LEET SHIELDS, and the Leetsdale church, since its organization, have donated for church grounds and buildings, in twelve years, \$33,000, in addition to the salary and contributions to benevolent objects. Mrs. SHIELDS died March 21, 1872, and her works will follow her throughout all generations. Though dead she will, through the church which she builded, preach the Gospel during all the succeeding ages.

On the 8th of March, 1865, Leetsdale church called Rev. W. W. EELLS to become its pastor; but after having filled the pulpit until June 23, 1866, he declined the call on account of the uncertain state of his health. Mr. EELLS is a native of Connecticut, a graduate of Yale College and of Columbia Theological Seminary, S. C., and has been pastor of the Presbyterian church in Wilmington, N. C., of the Second church in Newburyport, Mass., and of the First Presbyterian church of Carlisle, Pa., and has been for a number of years the Secretary of the Pennsylvania Bible Society for the western part of the State. The Rev. JAMES M. PLATT was called to the pastorate of Leetsdale church Jan. 30, 1867, was installed April 15, 1867, and resigned Aug. 9, 1869. Mr. PLATT is a native of Bath, New York, a graduate of Princeton College and Theological Seminary, was at the time of his call to Leetsdale, pastor of the First Presbyterian church of Zanesville, Ohio, and is now pastor of the church of Bath, N. Y., to which his father ministered many years. The present pastor, Rev. R. S. VAN CLEVE, is a native of Pennsylvania, a graduate of Princeton College in 1863, and of Princeton Seminary in 1866. He was called to the pastorate of Leetsdale church, Jan. 17, 1870, and was installed, May, 1870. Since the organi-

zation of Leetsdale church it has received forty-four on confession of faith and forty-eight by certificate.

On the 25th day of April, 1876, an active and most promising church was organized at Glenfield, lately known as Glendale, but formerly called Killbuck, which name it ought to have retained, for it is historical. This church worships in a hall, but at no distant day it will have a becoming house dedicated to the service of Almighty GOD. An attractive building for church purposes is nearly completed at Haysville, which will probably cost about \$2,500. This enterprise is mostly the work of Rev. CHARLES A. DICKEY, D. D., pastor of Calvary church, Philadelphia, who some years ago purchased property in the vicinity, and has secured the assistance of friends to erect this house. It is expected that Haysville will, with Glenfield, constitute a pastoral charge. At present Mr. HYDE, a licentiate of the Presbytery of Pittsburgh, is preaching at Glenfield. Thus have three fully organized and equipped Presbyterian churches and one chapel sprung up within the bounds of Sewickley church since the 1st of May, 1864.

The salaries paid at different times in this place may be considered a fair index of the growth of the church. To-day the salaries paid within the bounds of what was formerly the Sewickley church, amount to \$11,500. The salary paid Mr. ANDREWS in 1822 was \$35.50 ; if the Methodist church then paid as much, and probably it did, the entire sum paid here to support institutions of the Gospel that year was \$71.00. So that one hundred and sixty times as much salary is paid in Sewickley now as was paid in 1822. When I came here in 1848, my salary was \$400, and the Methodist church paid \$200, making \$600 in all. So that nineteen times more salary is paid here now than in 1848.

Not only has this church been the mother of other churches, but it has also sent out from it ministers of the Gospel, although not so many as it ought to have done. The Rev. THOMAS BEER was born here and baptized in the "old" Sewickley church. He was licensed by the Presbytery of Ohio, Oct. 9, 1829, and was dismissed to the Presbytery of Richland, Oct. 21, 1831. He has been a faithful and useful minister of the Gospel, and is now enjoying the rest of old age and the love and respect of all who know him, in Ashland, Ohio. The Rev. ISAAC MELANCTHON COOK was born March 2, 1819, in Chillicothe, Ohio. Owing to the death of both his parents when he was only five years old, he was committed to the care of his maternal uncle, Mr. JOHN NEVIN, of Shippensburg, Pa. After his conversion to GOD, he came to Sewickley to attend the academy of Messrs. NEVIN and CHAMP, and became a member of this church. He graduated at Jefferson College in the Autumn of 1841, and afterwards studied theology under the direction of Rev. DANIEL E. NEVIN, then pastor of this church, and at Princeton Theological Seminary. Some time after his licensure by the Presbytery of Carlisle, he became pastor of the church of Bridgewater, then belonging to the Presbytery of Beaver, but now under the care of the Presbytery of Allegheny. For nine years he exercised a most successful ministry, and the zeal of the LORD'S house consumed him. Though of feeble body he labored with untiring earnestness at home and in other places, and through him multitudes were brought to CHRIST. He died Jan. 10, 1854.

Rev. JOHN M. PEEBLES became a member of this church May 11, 1839. He made choice of the profession of medicine, but afterwards he devoted himself to

the work of the ministry, and is now a self-denying and useful home missionary in Nebraska.

CHARLES B. MACLAY became a member of this church while a student in the academy of Messrs. NEVIN and CHAMP, graduated at Franklin College, Mercersburg, Pa., studied theology in the Western Theological Seminary, in Allegheny, was a pastor for a number of years, but is now a practicing physician in Illinois, and a christian poet of no small reputation. The Rev. A. M. REID, Ph. D., was born in Beaver county, Pa., within the bounds of the church of Mt. Carmel, was a teacher and a student in the academy of the Rev. JOSEPH S. TRAVELLI for several years, graduated at Jefferson College in 1849, studied theology under the direction of the pastor of this church at that time, and at the Western Theological Seminary in Allegheny. He left us in the Autumn of 1856, to become connected with the Rev. C. C. BEATTY, D. D., in the management of Steubenville Female Seminary. In a few years he took complete charge of that institution, in which he has been eminently successful as an educator, and also in exerting a most happy religious influence upon his pupils. He is a popular preacher and writer, widely known and greatly beloved. The Rev. W. W. RALSTON was received on confession of faith while attending Mr. TRAVELLI'S academy, graduated at Jefferson College in 1862, and afterwards studied theology, and has been pastor of the Presbyterian church in Uniontown, Pa., and of Xenia, Ohio, and is now pastor of the church of Bridgewater, in this Presbytery. Rev. JOHN QUINCY ADAMS FULLERTON did not unite with this church, but in his boyhood he lived here with his mother, and was a member of the Sabbath School of this church. He was a soldier in the war for the sup-

pression of the rebellion, and afterwards by indomitable perseverance graduated at Princeton College and Seminary, and is now pastor of the church at Dillsburg, Pa. The Rev. W. W. MCKINNEY became a member of this church, Dec. 18, 1859, while a student of theology, and has been a successful pastor in the State of Ohio, and of the church of Mingo, in the Presbytery of Pittsburgh; in the latter church GOD has given him many souls for his hire. The Rev. HENRY WILSON, assistant secretary of the Presbyterian Board of Church Erection, son of Rev. HENRY R. WILSON, D. D., attended this church while his father was principal of Edgeworth Seminary. After all, the contributions of this church to the ranks of the ministry have been highly honorable, and constitute one of our many reasons for gratitude and thankfulness to GOD to-day.

One of the distinctive characteristics of Presbyterianism is the office of ruling elder; it is vital to the whole system. The ruling elder makes the same solemn vow as to doctrine and government in the house of GOD as does the preaching elder. The vote of the elder of the smallest Presbyterian church is equal to that of the most eloquent pastor of the largest and richest of the metropolitan churches in our Presbyteries, Synods and General Assemblies. Hence the character and history of the elders constitute an important part of the history of every church.

The following are the elections of elders which have taken place in this church since 1822. In 1822, JAMES McLAUGHLIN, THOMAS BACKHOUSE; 1828, ROBERT ANDERSON; 1838, JAMES McLAUGHLIN, JOHN B. CHAMP; 1842, April 30, JAMES LAIRD; 1848, Nov. 25, WM. WOODS, M. D.,

GEORGE HENRY STARR ; 1850, March 10, CAMPBELL McLAUGHLIN ; 1853, Sept. 15, THEODORE H. NEVIN, S. R. WILLIAMS, JOHN K. WILSON, (Mr. NEVIN had been an elder in the First church of Allegheny, and Mr. WILLIAMS in the church of Canonsburg); 1864, Oct. 9, JAMES L. CARNAGHAN, ROBERT H. DAVIS, WM. P. JONES, JOHN WAY (MESSRS. CARNAGHAN and DAVIS had been elders in the First church of Allegheny); 1872, Dec. 22, JOHN IRWIN, Jr., JOHN F. ROBINSON, MELANCTHON W. McMILLAN, GEORGE H. CHRISTY (Mr. McMILLAN had been an elder in the North church, Allegheny). It will be noticed that Mr. McLAUGHLIN was elected in 1822, when the "Old" Sewickley church was resuscitated, and again in 1838, when the present church was organized, but he was an elder here long before the first mentioned time. We have already said that no record remains of the original church here, whose name appears first in the minutes of Synod of 1808, and that no one can tell who were its members at that time; and both of these assertions are true. But it is certain that Mr. McLAUGHLIN was a member, and also an elder before the Rev. ANDREW McDONALD ceased to act as pastor, because Mr. McLAUGHLIN has told me he was, and related incidents that occurred while he was making pastoral visits along with Mr. McDONALD. And as Mr. McDONALD ceased his labors here early in 1818, Mr. McLAUGHLIN must have been a member and elder before that time, probably two or three years; and as he died in 1859, aged eighty-one years, he must have been an elder at least forty-three years. He was a man of strong convictions and was mighty in prayer—in this respect I have never heard him surpassed and rarely equaled. THOMAS BACKHOUSE has been dead for many

years; he is said to have been an upright man, of retiring disposition and devout Christian spirit. ROBERT ANDERSON was born in the bounds of the old Donegal church in Lancaster county, Pa., removed to Washington, Pa., while a young man, and afterwards came to Sewickley with his wife, JEMIMA ANDERSON, in 1824, bearing with them a certificate of dismissal from the church of Washington, signed by the Rev. OBADIAH JENNINGS, D. D., distinguished successively as a lawyer, a ruling elder, and a minister of the Gospel. Mr. ANDERSON was a man of superior intelligence, pleasant manners and generous disposition. He was at one time sheriff of Washington county, and was afterwards a member of the Legislature. He was killed by an accident. JOHN B. CHAMP was an earnest Christian and a most active worker in behalf of both the financial and spiritual interests of the church. After a time, he removed from this place, and it is said that he died many years ago. JAMES LAIRD was a man of feeble health and of diffident disposition. He was dismissed April 8, 1849, to the church of Temperanceville, Presbytery of Ohio, where he died in a few years, from a lingering illness. CAMPBELL McLAUGHLIN was dismissed to connect with another denomination, and has been dead for several years. SAMUEL RALSTON WILLIAMS graduated at Jefferson College in 1836, was a teacher in Virginia and in St. Mary's, Ga., and possibly in other places; became professor of natural sciences in Jefferson College in 1843, succeeded Rev. DANIEL E. NEVIN as principal of Edgeworth Seminary, was dismissed to connect with the Second Presbyterian church of Louisville, where he had accepted the presidency of a female college, Sept. 17, 1854;

afterwards he became principal of Sayre Female Institute in Lexington, Ky., where he died after a short illness in 1869. He was a most skillful and successful educator, and one of the highest types of the Christian gentleman. Free from all affectation of superior sanctity, he carried with him the savor of CHRIST wherever he went. JNO. K. WILSON was dismissed to connect with the church of Leetsdale, and JAMES L. CARNAGHAN to connect with one of the churches in Germantown, Pa. WILLIAM P. JONES was born in Norristown, Pa., in 1814, and while quite young was taken to Kentucky along with his parents; his father was a Presbyterian clergyman. In the course of time the family removed to Pittsburgh, where Mr. JONES was one of the original members who formed the Third Presbyterian church. After his removal to Sewickley he closely identified himself with this church, and he was most punctual in his attendance upon the services of the Sabbath and at the prayer-meeting. Though not demonstrative, he was warm in his attachments and very hospitable—especially to ministers of the Gospel. The missionary work of the church occupied a large space in his heart. He died August 22, 1871. The remainder still hold their places in this church.

The Sabbath School of this church has been the nursery in which many have been trained who have confessed CHRIST here. My knowledge of it only extends to 1848. For some time after that I was superintendent. Mr. A. M. REID, now Dr. REID of Steubenville, was my successor; he was followed for ten years by Rev. JOSEPH S. TRAVELLI. Then Mr. WM. P. JONES was superintendent for five years, and Mr. THEODORE H. NEVIN has held the office for six years.

But there is still another work which this church did

of which I dare not fail to make mention ; if I should, the stones around me would rebuke me. The historical researches of the present year have revealed to the world more plainly than ever before the immense obligations the people of this country are under to Presbyterians in securing our national independence. And when the mightiest rebellion recorded in human history attempted to tear down the glorious temple erected by our fathers—to rend the grand inheritance bequeathed by them to us, and to destroy our national unity—none rushed more quickly to the defense of our country and to the preservation of those principles which our fathers announced one hundred years ago, and none endured more of hardship and suffering. The first gun fired on Sumter aroused the patriotism of this entire community, as much as that of any other part of the land. The people of this church had laid their children on GOD'S altar, and now they willingly, along with other denominations, devoted them to the service of their country. Within these walls, before the pews were put in place, our noble young men met for drill from night to night. And when they left for the field, we followed them with our tears and our prayers ; and alas ! many of them never returned to us. Of those who went from this place who died in battle, or from wounds and disease contracted in the service of their country, there is a list of names which properly belong to this congregation, which must be recorded here. They were: Col. WILLIAM S. WOODS, M. D., Captain ALEXANDER MCKINNEY, Lieutenant WM. C. SHIELDS, ALEXANDER BLACK, HARRY BLACK, WM. I. NEVIN, JAMES L. GRADY, THEODORE WEBB, JAMES D. TRAVELLI, WM. WHARTON, G. W. FORESTER, WM. H. FORESTER.

Yonder marble monument will perpetuate their names and deeds, along with those of their brave companions from this valley to distant generations, and as the light of the sun seen sinking in the west a few evenings ago, fell upon that monument, and threw a glorious radiance around each name, these lines in Addison's "Cato" rushed to my lips:

"How beautiful is death when earned by virtue!
Who would not sleep with them? What pity is it
That we can die but once to save our country."

Brethren, I have now given you the history of the beginning, progress, and present condition of Presbyterianism in this valley. You have seen the small beginnings, the struggles by the way, and the successful achievement in the end. Here GOD has demonstrated, as elsewhere along the course of ages, that his truth, though long buried, will spring up, and that though its growth may be retarded, it will at last yield a plentiful harvest; and that the prayer of faith is always answered. One generation goeth and another cometh, but the church of GOD abides forever. If we would show our appreciation of the faith, the labors and the self-denial of those who have gone before, who planted the tree of life here under the branches of which we to-day sit down with such great delight—if we would show our high estimate of the goodness, mercy and grace of GOD to ourselves—let us now before GOD and in the presence of the great cloud of witnesses who have gone up on high from this valley, "give ourselves living sacrifices, holy, acceptable unto GOD, which is our reasonable service." Great as have been the successes of the past, the capabilities of the future are vastly more. "Walk about Zion, and go round about her:

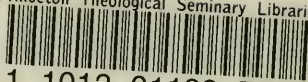
tell the towers thereof; mark ye well her bulwarks, consider her palaces: that ye may tell it to the generation following. For this GOD is our GOD for ever and ever; he will be our guide even unto death.”

10742TB 316

7-03-97 32180 MS



Princeton Theological Seminary Libraries



1 1012 01189 7743

